The Bombay Guardian.

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WEEKLY REVIEW.

—Two Hindoo women have been sentenced eath in Belgaum for the murder of a The murder was committed for the e of the girl's ornaments. One of the men was a *jogatin*, a devotee of Devi, wing the trade of a courtezan under the tion of this goddess, like the women who married to Khundoba. The High Court e confirmed the sentence of death.

—Cotton has again fallen nearly to six ce in Liverpool. On the cotton which is ng for that, seven or eight pence was unced in Bombay, and consequently afts are pouring in, houses are failing, every thing looks like another commer- revulsion. It is now evident to almost y body, what we were almost alone in cing last year, that India has been ng too much cotton. Government made a great mistake in bringing a sure to bear in order to increase the area tton cultivation. India wants all the she can raise, at all events, more than s been raising of late. We are assured gentleman of Rajpootana who is oughly acquainted with the condition of ers there, that the deaths by the famine st year, amount to not less than one lion. Poor India! is there to be no end to e frightful famines? Three or four ons have been carried off by this cause e, since the Mutiny. Even the dreadful ghter that has been covering the fields of ce with the dead and dying, is of little account compared with these Indian famines. And who can say that they are not preventible? But the prospect of getting a share of the money that Manchester pays for cotton, is so fascinating that these famines and the possibility of their recurrence fail to produce any permanent impression.

—The Roman provinces have been declared an integral part of the Kingdom of Italy, by a royal decree. The independence and inviolability of the Pope are to be maintained. As we anticipated, he will be allowed to retain his Transteverine residence and his spiritual headship of the Romish church. Whether this change does or does not denote the beginning of the end, we wait to see.

—The Rev. R. G. Wilder returned, with his family, by the last steamer, and has proceeded to Kolapore, the station which he has occupied so many years.

—A man in the Strangers' Home, annoyed at not getting work, threw himself from the upper verandal, a height of 50 feet. This is the account given by the *Star of India*, which also had expressed the intention of making away with himself. Time and again we have spoken of the importance of organizing some work in the Home itself for the inmates, that they may not be compelled to subsist altogether on charity. We are astonished that the institution should be maintained as it is, at an enormous expense, and doing not a quarter of the good it might, year after year. A billiard table is a poor subititute for weavers' looms and carpenters' tables.

—We have now two steam-rollers in Bombay frightening horses out of their propriety and endangering the lives of wayfarers. On Tuesday a horse took fright at one of these monsters, a buggy was upset, two gentlemen of our acquaintance, ministers of the Gospel, were thrown out and the driver so badly injured that he had to be taken to the hospital. One of the gentlemen, Rev. Mr. Bailey, of the Orissa Mission, just returned from a visit to England, narrowly escaped serious injury, and as it is will be confined to his bed for some days. It may be a good while before a bishop shall be killed by one of these machines, and we suggest that it would be better not to wait for such a catastrophe before remedying this abuse. Few horses can pass these monsters without shying. They should be used at night, between midnight and dawn.

—Matters are now all in readiness for the bombardment of Paris. It is terrible to think of the destruction that is likely to fall upon this 'city of delights' and its population of two millions. Why could there not be a reference of the whole matter to three or five of the chief powers of Europe?

—Communication by the Red Sea cable is again reestablished.

A CORRESPONDENT recommends that missionaries should visit Oorun.

Another, formerly a pupil of the Rev. James Aitken, expresses the great regret with which he has heard of his death, and his high appreciation of Mr. A's abilities as a teacher. In another column will be found some extracts regarding Mr. Aitken, of whose sudden death we have been much grieved to hear.

WE have been favored with a copy of a Marathi translation of Pinnock's Catechism of Modern History, by Mr. Sudoba Powar. The translation we believe to be a good one. The book is well fitted to be useful to Native students at a certain stage of their progress. It has been brought out under the patronage of the Director of Public Instruction.

Hymns and Spiritual Songs, (Gayanamrit) is a collection of Marathi lyrics, the composition of Mr. Krishna Ratnajee Sangale. This book meets with a cordial reception from our Native Christians. Here are upwards of a hundred hymns or short poems in different Native measures, on a great variety of subjects connected with Christian experience and Christian worship. Mr. Krishnarao has a great deal of poetic feeling and talent, and he has rendered the Native church of Western India excellent service by the preparation of these spiritual songs. We congratulate him upon having been enabled to consecrate his powers to such a worthy end; we have little doubt that they will become household words in the families of our Native Christians.

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SATURDAY, OCTOBER 15, 1870.

Conversations between a Brahmist and his Friend. II.

Friend. You say that God has made known his will to us in various ways, only not in the way that men call revelation, not supernaturally. Still it is a fact that all men do not know his will. On the supposition that your conception of it is correct, the vast majority of the people in this country, in the world in fact, are without the knowledge of it.

Brahmist. He has made it known so that men if they will may come to the knowledge of it. We say that a man publishes a thing when he puts it into a book and gets it printed; the knowledge of it is available to those who choose; it is possible that not a single copy of the book may be sold.

Fr. Yes, I see. This is a fitting illustration. God has made known his will, if only men choose to know it. If they choose to remain ignorant of it, that is their own affair, they must suffer the consequences. Do you think it very important that they should know the will of God?

Br. It is of the highest importance. Supreme wisdom and goodness are with God, and will necessarily find expression in his will. The world is full of misery because the will of God is not done. Man was made to do the will of God; and for him to substitute another will for this, is just to make himself an 'unfit' in God's universe; he ruins his spiritual nature and his prospects. I think it is not possible to over-estimate the importance of knowing and doing the will of God.

Fr. And doubtless it is of this supreme importance in the sight of God.

Br. It must be, seeing that he is our heavenly Father.

Fr. We might then expect to find the evidence that he attaches this importance to it, in the thoroughness of the means employed to make it known to men.

Br. Well, we do find it. We find it in the results of disobedience compared with the results of obedience. There is a saying, Whatsoever a man soweth that shall he also reap. God has given men freedom; he does not constrain them to do his will; but they are made to see, sooner or later, that God's way is best.

ASIATIC SOCIETY MUMBAI

Fr. I dare say you are right. You have evidently given a great deal of attention to these enquiries. But the best way for me to get rid of the difficulties that still lurk in my mind, is just to tell them to you. Now the question is, Are the people made to see, by the fruits of their own actions, that God's will is best? To take our own country. In Ancient India there was, it would seem, a somewhat pure form of religion. If not theistic, our forefathers were much more free from error than their posterity have been. Polytheism and idolatry came in gradually, and won their way to empire; in process of time the whole country became immersed in the grossest idolatry, and the gods became almost as numerous as the worshippers. This has gone on for 3,000 years. And if there is now the dawn of an improvement any where, it is owing to an importation of foreign ideas, inculcated by those who have obtained the political ascendency here. Now, what I want to know is, why the evil results of idolatry did not make themselves manifest to the people? Why did they not learn by bitter experience that they had sowed the wrong seed; that they had departed from God?

Br. It seems strange that they did not. There is no question that heathenism has been a fearful curse to the country. God does not, I think, govern the world by one principle only, but by the combination of many. There is a blinding power in sin. The more men follow their own will the more they lose the faculty of judgment. Christians express this by saying that he who committeth sin is the servant of sin. Men make a sin-world for themselves, and God's light scarcely gains admittance to it. See this in caste. The rules of caste take the place of the laws of conscience, and men have no other standard of right and wrong than the caste-standard.

Fr. You have admitted that it is a matter of the very highest importance that men should know the will of God and do it; and that it is of the highest importance in the sight of God; and His view of its supreme importance will naturally express itself in measures fittted to reveal it. What you have now said about the blinding influence of sin goes far to clear up for me a great mystery. I see that God was showing his will to our forefathers at the same time that they were wholly devoted to its very opposite. The tendency of this thing is to the perpetuation of itself. We might expect that the mind blinded by sin would become less and less capable of coming to the knowledge of the truth. Now they who offer us the Gospel say that it is this condition of things, this tendency of the sinful mind, that maks it eminently fitting for God to interpose, and by some extraordinary method seek to save mankind from working out their own destruction. They say it is just what we might expect from a compassionate God, that when man had rendered himself incapable of laying hold of that truth which is revealed in nature, he should come to his help in some way of supernatural love, and lay hold of those alienated affections which ordinary methods have failed to recover.

Br. God has greater resources in nature than you seem to be aware of. He knew all that would be wanted from the beginning. Just as he buried vast treasures of coal and iron in mines that remained hidden from the foundation of the world to our own days, and now that they are wanted brings them to light, so He has great reserves of moral power which have been kept for the latter times.

Fr. Why for the latter times only? Have not men always needed this succour?

Br. Yes, and always rejected it. What I say is, that natural methods suffice for the all-wise Governor of the universe, and it is greatly to reproach him, to intimate that he has need of any other. Here is this system of truth which we Brahmists have been enabled to lay hold upon; it is that which from the beginning God has been offering man in nature and man has been rejecting. Let us honor God by embracing it and resting contented with it. The idea of the supernatural has been the curse of mankind; we must come back to nature, as God's open book, and read therein his will and the way of life.

Fr. Well, I see that man could reasonably ask no more than that. He has ruined himself with his falsehoods, and it would be nothing but justice in God to leave him to find out for himself the way of life, or to miss it and suffer the consequences. But you say that God is kind and not willing that men should perish. If a son should ask his father to give him a large sum of money and let him go to a far country and enjoy himself; and should go there and give himself up to wassail and reduce himself to a state of utter misery; he would have no claim upon the father to do anything more for him. But on the supposition that the father is full of love and kindness, and should go himself, or send another son, to look after this wretched prodigal and bring him back on a litter to the old homestead, would any one complain? So on the supposition that God is a God of love, the world being what it is, would it be any reproach to him that He should interpose for man's salvation by extraordinary means?

THE SECOND ADVENT. XXXVI.

Because of unbelief they were broken off. Romans XI. 20.

That peculiar relationship in which the Jews stood with regard to God, they forfeited by unbelief. The blessings and aids and honors and hopes which were made theirs by the covenants and the promises, could only be appropriated and secured by faith. And this is a point which was explicitly set forth when the covenants were made and the promises given. There can be no such thing as an unconditional covenant; make it unconditional and it ceases to be a covenant; for a covenant is a mutual engagement.

In 2 Samuel VII, God, speaking to David, says: "I will set up thy seed after thee, and will establish his kingdom. He shall build me a house, and I will establish the throne of his kindom for ever. Thine house and thy kingdom shall be established forever before thee; thy throne shall be established forever." (12, 13, 16.) Here it is predicted in terms most unequivocal, that the posterity of David were to sit upon his throne forever; his dynasty was to continue forever; in all future generations people might expect to see a descendant of David upon the throne of David. And was the promise unconditional? It could not be. For after a few centuries, the family of David ceased to sit upon the throne of Israel; the Jews went into captivity; and when returned, they had no king of David's l for six centuries before Christ they had But David himself was far from underst ing the promise to be unconditional. about to die, he thus speaks of it to Solo "Keep thou the charge of the Lord thy to walk in his ways, to keep his statutes commandments,—that the Lord may tinue his word which he spake concer me, saying, If thy children take he their way, to walk before me in truth all their heart and with all their soul, shall not fail thee a man on the t of Israel." 1 Kings II. 3, 4. (See also 25, and 2 Chron. VII. 17-20.) Here the condition is emphatically stated, a thus learn that even when not expres is implied.—In 2 Chronicles VII. 16 Lord says to Solomon: "Now h chosen and sanctified this house, tha name may be there forever; and mine and my heart shall be there perpetu Of course we are to understand this same way. The temple was destroyed a few centuries, not because of any m lity in God, but because of the muta and apostasy of the people.

The covenant of God with the Jewish ple, was an engagement on their pa observe the statutes given them, and t for the Messiah to guide them int fulness of truth. Christ was greater tha temple; God was manifest in him; he self is the fulfilment of all promise vastly more; to them that believe precious, even preciousness itself, the s all conceivable good. But to them believe not, the great body of the nation, he is the stone which the disallowed, a stone of stumbling and of offence. In contrast with these describes believers as a chosen genera royal priesthood, a holy nation, a pe people; assigning to them the epithe merly consecrated to the Jews, and no feited by them. All this is so plain child may understand it, and the wo there should be any occasion for insisting upon it. But what a child may understand, grown-up men, with theories of their own and interpretations of their own fail to understand.

In the Apocalypse the Lion of the tribe of Judah unfolds and elucidates all prophecy. In the letters to the seven Churches, types and figures and illustrations taken from the Old Testament are abundantly introduced and beautifully interwoven with the experiences, perils and hopes of the Christian. The believer is thus taught how to read the Old Testament. In ch. VII. we have an account of an angel with the seal of the living God, sent to seal the servants of God in their foreheads. The same symbol is used in Ezekiel IX., where a certain scribe is commissioned to set a mark upon the forehead of the faithful. Well, these servants of God in Revelation are said to be 144,000 of the tribes of the children of Israel, 12,000 of each tribe; and they are also described as a body innumerable gathered from all nations and kindreds, with robes made white in the blood of the Lamb. In ch. XIV. they are similarly described as with the Lamb on Mount Sion redeemed from the earth and following the Lamb whithersoever he goeth. Then, further on, in the description of the New Jerusalem, we have the 144,000 in the dimensions of the city, the names of the

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welve tribes of the children of Israel, at the gates, while the foundations have the names of the twelve apostles. This is perfectly intelligible if we keep in mind such instructions as the following: "Ye (Gentiles) are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building groweth unto a holy temple in the Lord, in whom ye also are builded together for a habitation of God through the Spirit." Jerusalem, Sion, the temple, places in which occurred the manifestation of God under the former imperfect dispensation, are very naturally taken as figures of that church in which, unconfined to place, the God of glory is so much more fully and worthily revealed, especially when the prophecy looks forward to the day of the church's complete redemption. The number 144,000 is plainly shown to be a symbolic number, designating the completeness of the redemption; the division by twelve shows the perfect impartiality of the King of saints, and that he does not come for the glorification of any sect or nationality; and the names of the twelve tribes shows that the people of God are in some inferior earthly sense sundered and made different, while in a higher and heavenly sense they are one in Christ. "The throne of God and of the Lamb shall be in it; and his servants shall serve him; and they shall see his face; and his name shall be in their foreheads."

WHAT IS TRUTH?

He went up into a mountain apart to pray. (23) One would have thought that he had now the answer to years of prayer; many thousands were full of enthusiasm for his cause and ready to follow withersoever he should lead; bent upon proclaiming him their sovereign. Did any one hear of a revolutionist that threw away such golden opportunities? Jesus had come to a place where the road forked; the one branch led to a humiliating death at Jerusalem, and even after it was illumined by the glory of the resurection, it continued a path of tribulation and opprobrium for a long long series of centuries; at the entrance of the other branch was the great body of the Jewish people represented by 10,000 men, women and children, filling the air with plaudits and cries of 'Crown him, crown him,' a path in which his divine power should find itself in alliance with the sympathies and prejudices of the people. Consult all the wise men of this world, one after the other they will all tell you that the only course to be thought of was this last; in fact, if instead of choosing this, he chose that which led to Calvary and the shouts of, 'Crucify him, crucify him,' he would just be pronouncing condemnation on himself in the estimation of all sensible persons. What does the world want of a Messiah that sets at nought all their conceptions of expediency and fitness? what does the world want of a Lord from heaven that does not win his way among men, and speedily scale the battlements of influence? But on the other hand, if the world, or even if the wise men of this world have fit and good conceptions of things, so as to give instruction to their Messiah, what need has the world of a Messiah at all? It is the fact of the irreconcileable antagonism of his views and theirs, that shows the world to be hopelessly apostate from God. While the world continues to hope in itself, Jesus will have a position only upon the outskirts of the world. Full demonstration must be given of what the world can do in the way of redeeming itself, with its manifold religions and philosophies, its culture and science, before the shout shall be heard from heaven, the voice of the Archangel and the trump of God. Having an unwavering faith in this far distant day of the Lord, Jesus turns a deaf ear to the shouts of the populace proclaiming him King of the Jews, dismisses them, and goes to the most secluded part of the mountain to spend the watches of the night in prayer. A man can receive nothing except it be given him from heaven, nothing of real worth, nothing that he shall not have ignominiously to surrender. That which so many thousands who fancy themselves his people, seek so sedulously in these days, the favor of the world, Christ put it away from him. Wisdom is justified of her children; but how few there are in these days who are altogether reconciled to Christ's principle of absolute, uncompromising faith. Visible success, manifest superiority, were the *sine qua non* of Messiahship in the eyes of those who strutted before the cross, and are so in the opinion of this world's princes still.

He saw them toiling in rowing. (Mark vi. 48.) While communing with his heavenly Father he saw them. They were in trouble. The wind was contrary, the sea was boisterous, they had the greatest difficulty to make the slightest headway, and all for no conceivable reason; Jesus was not with them, and where should they be but with him. Oh the weary hours! Who knew what might befal them? What a contrast to the scenes in which they had been acting so lofty a part. Who could tell where Jesus was, and when they should see him again. But he saw *them* all the time, and still has his eye on those who are toiling in rowing, on his people who drag out the watches of the long night in rowing against the wind and tide of this world's heathenism, and seem to be all alone and to be doing what is of not the slightest consequence.

It is I; be not afraid. (Matt. xiv. 27.) It was important that Christ's people should understand that he is, in his power to succour them, greater than winds and waves and all operations of nature. In taking upon him a human nature he subordinated himself to the conditions of humanity, to the laws of gravitation, physical waste, &c. &c. But it was fitting that it should be shown, now in one way now in another, that by virtue of the higher nature within him, he was really superior to these conditions, and not controlled by them. And observe, he does not announce that he will walk upon the waters and gather a great multitude to see it, but he comes to the little handful of his disciples at dead of night, in gloom and danger, when their hearts were sinking within them. Observe further, that they were in the path of obedience; in the path where obedience is most successfully exhibited. They were doing what they would not have chosen to do, and what they could see no reason for; they were separating themselves from their Lord, for no earthly reason but that he had commanded it; and they were getting no fruit of their labor; after toiling some nine hours they were not four miles from the shore. Their successors, through all these Christian centuries, needed, as they did, encouragement under such a heavy trial. Jesus comes to them, walking on the water. What shall separate us from the love of Christ? Not the twenty-five furlongs of our toil, surely? Were they looking for Jesus? Alas, no; they had rowed away from their faith; the intervening regions were given over to unbelief; to-morrow, or the next day, or some day, we may see Jesus, but not now, not here, in this strange unearthly place. Ah, why not consider that you are here by the appointment of Christ, and that therefore you may look for him here, even here? They take it to be a spirit, a *phantasm*; a ghost. How could flesh and bones walk upon the water? But they hear the voice; there is no mistaking that. Now they begin to understand the lesson which this night of toil was intended to teach. Suppose they had laid down in the boat and gone to sleep, after the fatigues of the day, how much they would have lost. 'It is I, be not afraid' are words that might often be heard in the storm of sorrow and the darkness and dismay of blighted hopes, if the sufferer would give heed. Happy they who by faith are enabled to hear these cheering accents in all the reverses and contrarieties, the bereavements and tribulations of life. Hearing these words the weakest get strength to put to flight their enemies, even if no more promising weapon than the jaw-bone of an ass present itself.

Epitome of News.

SATURDAY, OCTOBER 8, 1870.

—A serious outbreak of cholera has occurred in the Sandoway District, in Akyab. Out af 127 persons attacked, 108 have died. The epidemic is rapidly spreading to the southward towards Bassein.

—*Pioneer*: "A contemporary draws attention to an infamous practice among the natives of Southern India which, he says, now that Government has abolished suttee, infanticide, and other kindred customs, calls for imperial interference. The social abomination alluded to is one in vogue amongst the *Reddies*—a woman is married to a child, but becomes the wife of her father-in-law until her husband has attained his seniority. This is certainly not a desirable custom, but then unfortunately there are so many such. Polyandry and polygamy, with all the intermediate phases, must sooner or later perish, and the local Governments could not help civilisation more effectually than by cleansing the social life of the *Reddies*."

—A Steam Tender will attend on the arrival at their moorings, of the P. and O. Company's ships from Suez, to convey passengers to the Mazagon Pier, *Free of charge*. She will leave from alongside, three quarters of an hour after the ship is moored, except at night.

—The troop-ships are not to call at Aden, on their voyages between Bombay and Suez.

MONDAY, OCTOBER 10.

—*Overland Mail*, Sept. 16: "It has been decided that a new department of Agriculture and Commerce is to be formed in India.—Serious attention has been given to the reports of further troubles in China. A deputation from a meeting of merchants has waited on Earl Granville in reference to the Tientsin massacre.—Instructions have been sent by the Government to the British Minister in China to support such demands as may be made by the French Government.—Contributions are pouring in from all parts of the country for aid to the sick and wounded in the war. About 150,000*l.* has already been received by the National Society.—A memorial is getting up among the Catholics in the South of England to the Pope, praying that His Holiness, if driven from Italy, will set up his pontifical throne in Ireland.—French losses at Sedan, in killed, wounded, and captured, are ascertained to have been 140,000.—There are numerous confirmatory reports of the manufacture at Birmingham and shipment to France of Chassepots and Sniders.—A letter in a Dublin paper announces the failure of an African exploring expedition, originally set on foot there at the time of the reported murder of Dr. Livingstone by the Johanna men. The leader of the expedition, Mr. Henry Faulkner, writes from the Murchison Cataract, on June 2, 1869, to the effect that three out of the five who composed the exploring part have died, and that the two survivors, Mr. Norman and himself, are unable to proceed, as they have no engineer for the little steamer which they took out with them, and which was specially designed for the inland navigation of East Africa.

H. M. Ship *Captain* at the time of foundering, which must have been about 12-15 A. M. was under double-reefed fore and main topsails, on the port tack, close hauled, with the wind about N. W. and very squally, with rain and heavy sea. About midnight she was felt making a very heavy roll to starboard, and before she had time to recover a heavy sea struck her and threw her on her beam ends. She then turned bottom upwards, and eventually sank, going down stern first. From the time she fell on her beam ends to the time of sinking was about ten minutes. Captain Burgoyne and a few of the crew swam to the steam pinnace, which was floating bottom up; shortly afterwards the second launch passed close to the pinnace, and Mr. Mye, the gunner, and two men succeeded in getting on board, but Captain Burgoyne failed in the attempt. After various unsuccessful efforts to save him and others, they were so nearly swamped that they found themselves forced to bear up, or the launch must have gone from under them. At this time there were nineteen persons in the launch, but one man was washed out of the boat by her shipping a heavy sea, which nearly filled her. The general opinion of the men appeared to be that with the ship having a slight heel over, the pressure of a strong wind upon the under part of the hurricane-deck had a greater effect, or leverage—to put the matter more plainly,—upon the hull of the ship than the pressure of the wind in her three topsails had.

The destruction by fire of the woods and ricks continues in the environs of Paris, and is effected by Francs-tireurs and Gardes Mobiles. All provisions remaining at the railway stations are being conveyed to the interior of Paris.

—*Star of India*: "The armament of China is the great practical fact to be borne in mind at present. People talk of sending two or three

native regiments to the Flowery Land as if we were living in the bow and arrow period of 1840. Why, in the year 1860 it took a large fleet and a well-equipped army of about 20,000 English and 10,000 French, to wring terms from the Chinese. But that was previous to the period of foreign armament. In June, 1860, Ward made his first small beginning with 100 men, and since then, the arming and drilling of Chinese troops after the most approved methods of Europe, has gone on constantly increasing, till now, we suspect, it is something that may be rather formidable."

—Three Police peons have been heavily fined by Mr. Showell, for taking bribes.

—Melbourne, Sept. 10: "Extensive floods have occurred throughout the colonies. They were most severe in Victoria, carrying away numerous bridges, destroying the crops, and seriously damaging the Murray Railway.

"Fiji is still attracting much attention as a desirable seat of colonisation, and numerous departures have taken place for the island."

—Shanghai, Sept. 9: "The impression that the position of foreigners in the north will be untenable, during the coming winter unless a material force be landed there, is daily gaining ground. Already the Missionaries with their families at Sungchow have been removed in men-of-war to Chefoo; certain meetings of Chinese have been held in the temples at the former place to consider the propriety of driving out the foreigners, the majority being in favor of driving them out.—Count Rochechouart's second ultimatum expired on the 7th. He and Mr. Wade were to leave Pekin to-day with Chung How for Tientsin to try and settle matters.

The *Shanghai Courier* considers that a few Indian Regiments, which will have to come sooner or later, quartered in the Province of Chilli during the winter would afford complete protection to all foreigners in the north, and that they would effectually prevent the war which otherwise seems inevitable.

A rumour of the assassination of Prince Kung and another Mandarin in the north, supposed to be less unfavourably disposed towards foreigners than their colleagues, has been reported.

—*Star of India*: "We regret to learn, although, after all, it is no more than might have been expected from the fall of cotton in the Liverpool market, that redrafts continue to pour in by every mail, and that more are shortly expected; the effect of which is to drive native shippers to the Insolvent Debtor's Court."

"Professor Secchi has published a new work on the sun in 3 parts. The 1st is on the means of observation and on the sun's structure. The 2nd treats of the sun's influence on creation, the 3rd on its relations with the stars."

"The King of Prussia on the night of the 16th ultimo, slept on the field among his troops, and was well pleased to get a plate of rice and soup from a neighbouring campkettle, after 16 hours on horseback, and that at the age of 73.

—*Times of India*: "On Friday last, a serious affray took place between a number of European and African seamen near the 'Royal Oak' tavern situated at Dhobie Talao. In the heat of quarrel, an African seaman, named Thomas Brown, drew a knife, and stabbed with it William Scott, a European seaman, making a wound in his left side about seven inches long. Brown was arrested and Scott taken to the Hospital."

—*Mofussilite*: "Prince Golam Mahomed has made a further grant of one lakh of rupees to the charitable fund, which he lately founded in Calcutta. The sum of Rs. 20,000 has been set apart for poor Christians coming out of hospital, and Rs. 80,000 to the fund for poor natives."

—The Italian *ultimatum* rejected by the Pope contained these terms:—"The Pope to retain the sovereignty over the Leonine portion of Rome, and the ecclesiastical institutions of all Rome The income of the Pope, the Cardinals, and all the papal officers and officials to continue uncurtailed. The Papal debt to be guaranteed. Envoys to the Pope and Cardinals to retain their present immunities, even if not residing in the Leonine city. All nations to be freely admitted to the Leonine city. The Catholic clergy in all Italy to be freed from Government supervision. The Italian military, municipal, and entail laws to be modified as regards Rome."

—*Daily News*; Berlin: "General Steinmetz has lost his independent command, and is now reported to be attached to the King's head-quarters. He incurred the King's displeasure by his entire disregard of the lives of his troops. Besides, he fought at Spichern and Forbach, contrary to Moltke's plans, and made the bloody days of Aug. 14 and 16 necessary.

—"An Italian publisher has"—so said the *International* in 1868—"brought out an almanack representing the dial of a clock. In the centre was the Emperor's likeness, and the hours were marked as follows: One o'clock, Repubblica; two o'clock, Presidenza; three o'clock,—2nd December; four o'clock, Sebastopol; five o'clock, Proclama di Milino; six o'clock Magenta e Solferino; seven o'clock, Villafranca; eight o'clock, Nizza e Savoia; nine o'clock, Messico; ten o'clock, Occupazione di Roma; eleven o'clock, Guerra alla Prussia (war against Prussia); twelve o'clock, Caduta dal trono (fall from the throne.)"

—An Irishman, two Americans, with 8 guides and porters attempted the ascent of Mont Blanc, but were all lost, through the violence of a tempest.

—*Friend of India*: "The most direct route from Calcutta to Bombay is certainly that by Midnapore, Sumbulpore and Chutteesghur to Nagpore. The population is scanty and the trade is at present small, but the mineral wealth of the district is so great, and there are so many healthy plateaux with a fertile soil that before very many years have passed this line is sure to be attempted."

—Fall of rain to the 8th, Fort, 70 inches; Byculla, 81.

Tuesday, October 11.

—A writer in the *Madras Observer* calls attention to the following extract from a sermon preached at Lyons by Father Hyacinthe. The sermon was preached after the war between Prussia and Austria: "Do you know why Prussia triumphed in the field of battle? It was not because there was a lack of bravery on either side; it was not the effect of that wondrous weapon, for the acquisition of which men are now so eager; but it was because the assailant was better educated than the assailed, and had a superior religious training; it was because every Prussian soldier had a Bible in his cap or helmet. In other places I have asserted, and I assert it again here, that that which constitutes the strength of Protestant nations is, that when the people come home from their work, they enter the family circle, and sitting by their hearths, read the Bible and their national poetry. We (France) are behind hand with Protestant nations, and especially with those who dwell beyond the Atlantic and the Straits of Dover. Twice have I trodden English soil, and I have come to the conviction that the strength of that country is from the Bible." After dwelling upon family and parental relations, he exclaimed: "The day is gone by for preaching up monasticism, austerities, retreats and celibacy. There was a time when all that might have been necessary, but at the present hour the want of France is Christian households."

—*Times of India*: "With much regret we hear of the decease in the Berars of the Rev. James Aitken, recently Educational Inspector in those provinces. His strong constitution has long successfully resisted the effects of climate, hard work, and threatenings of organic disease, but has at last succumbed to the malady of the country—malarious fever. Mr. Aitken just came out to India nigh thirty years since, as a teacher in the Free Church Institution. Some years afterwards he was ordained as minister of that Church, and entered on regular missionary work. His labours were chiefly in Marathi districts, in the language of which he attained, we believe, great proficiency. Most of his work as a teacher was carried on in Sattara, the central district of Maharastra. We have been reminded that, some years back, Sir Bartle Frere spoke in high terms of Mr. Aitken's indirect services to the State in that many of his pupils were then filling important posts in the administration and useful places in society, towards which they had, in the first instance, been started by the tuition received from this hard-working pioneer of Western culture and Christianity."

—*Overland Mail*: The Empress Eugenie has joined the Prince Imperial at the Marine Hotel, Hastings, whence, in a few days, they are expected to depart for Torquay. A superb villa in Tor Abbey Park has been engaged for their reception, and is being redecorated. The health of the Empress has improved since her arrival. Her Majesty first set foot on English soil at Ryde on Thursday morning, September 8, having crossed the Channel in a 40-ton cutter yacht, (Sir J. M. Burgoyne's) under storm canvas, in the teeth of a strong north-westerly gale.

Amongst other distinguished Imperialists who have fled to England are M. Rouher, his daughter and son-in-law, also the Duke de Gramont, M Jerome David, Mme. Canrobert, the Duke de Persigny, M. Baroche, the Duke and Duchess de Mouchy, M. Pietri, and the Princess de Metternich.

—The *Soir* asks whether the French officers set at liberty by the Prussians after the affair at Sedan on giving their parole not to serve against Prussia cannot be sent to Algeria, so as to allow the officers at present in Africa to return to France!!

—A Looana in the service of one Bhugwanjee, a resident of Nowanuggur, was missing for some days, and a few days ago his body was found lying near the city gate, with its head severed and both its hands and legs cut off.

—Extensive adulteration of indigo with brickbats and dust, of shellac with rosin, of lacdie with charcoal, and of safflower with jute, are reported in Calcutta, advances having been made on the shipments. We fear there is not much to choose between Bombay and Calcutta as regards commercial morality.

—There was been in Paris a review of 140,000 armed citizens. It is said that 410,000 armed men are ready to mount the ramparts.

—*Daily News*; Paris: "M. Emile de Girardin, who has written in favour of war with Prussia incessantly during the last four years, left Paris last night. 'He has gone,' he says in the *Liberte*, 'to the most central town in that part of France which is not polluted by the enemy.' Very probably he will find his *confrere*, M. Villemessant, there."

Wednesday, October 12.

—*Native Opinion*: "In Bombay itself, the liquor shops have invaded all parts of the native town. It is a matter of regret that no check is put by the Police and the Municipality on the spread of these sources of disease and death. Dr. Ananta Chandroba may vaccinate to the end of the world, and Dr. Hewlett may send off train after train of Municipal rubbish, but if these new sores in the social system are allowed to grow and gather strength, they can never succeed in preserving the health of the native population. If prevention be better than cure, we think the Municipal Commissioner and the Commissioner of Police ought to make a strict enquiry, and stop these nuisances which are making havoc in native, and particularly in Hindu society. Classes who pride themselves upon their exclusiveness, who boast of descent from the mouth of the omnipotent architect of the world, who are supposed to be defiled by the contact of a low-caste Hindu or a foreigner, who keep up the appearances of liberals or otherwise as their conscience may dictate, all alike descend to the same level in this particular. The cursed drink has enslaved them all. Indian history, such as it is, points to the destruction of *Daityas* by drink, the annihilation of the *Yadavas* and *Krishna's* dynasty by *Sura* [liquor], and such like calamities to no purpose."

—*Daily News*: "It is vain to expect that all Germany, provoked into this war and compelled to make the most stupendous sacrifices, can now sheathe her sword with no better guarantee that she may not have to fight the battle all over again the year after next, than the honourable and sincere promise of a number of excellent gentlemen who may be private citizens, or even exiles, before this day twelve months. Who will guarantee the guarantors? Three weeks ago infuriate Imperialists were promising Jules Favre the scaffold; and they would perhaps have kept their word if things had gone differently. How are the Germans to know whether the Gramonts, and the Jerome Davids, may not have their turn again some other day? What Germany wants is some substantial security against a new aggression during at least a century. They desire to see France practically bound over to keep the peace for that time. Even the argument which we, for ourselves, attach great importance—the argument that by weakening France now new wars are being prepared for the future—has but little weight in the mind of a German. For he can say with only too much justice:—'France did not need any such stimulant to make war on us. This present war she made to punish us for having conquered at Sadowa. Our success there was gall to her, too bitter to be swallowed. All her leading statesmen, M. Thiers included, said so at the time. If she nurtured such vengeance against us for a victory which in no way affects herself, what revenge will she not

seek for Wiessenburg and Woerth, Gravelotte, and Sedan? Nothing but practically disarming her will keep her from flying at our throats; if we are content with any less security, we may make up our minds to fight this quarrel all out again in the present generation, or to be kept continually in a condition of wasteful and hateful anxiety, with our hands always on the hilts of our swords. So long as France remains in sight of the Rhine, her thirst for conquest will never be abated.' This is the German view."

—The subjoined two extracts are from the *Indian Mirror*. The first relates to Baboo Chunder Sen's interview with the Queen: "Her Majesty expressed much satisfaction at the progress of female education and the improvements made in several respects by her Indian subjects owing to the spread of English education. Her Majesty was glad that *suttee* had been abolished, and seemed to evince great concern for the miserable condition of Hindu women. Her Majesty and Princess Louise were much delighted with the photographs of the Baboo's wife, and graciously asked and accepted them. Prince Leopold asked for Babu K. C. Sen's autograph and he received it with much delight. A few days after the interview Her Majesty, Princess Louise and Prince Leopold expressed their desire to have our friend's photographs. The graciousness shewn by Her Majesty and the Royal family to the Baboo will, we trust, be fully appreciated by our countrymen. The attention and regard shown to him is an honor done to India and its people and shows the affection which our most Gracious Majesty bears to Her Indian subjects.".

"The style in which the Bengali idols are ornamented and adorned, shows also much taste. Altogether the spectacle which the national idols of Bengal present, is truly grand, luxurious and pleasing. The up-country idols are huge, substantial, seldom built of anything but large blocks of stone. They are never handsome, often hideous, and sometimes obscene. The natural refinement and artistic tendencies of the Bengali mind are thus quite apparent. The Hindoostanee, Mahratta, and Madrassee mind is much gross, awkward, and unformed in this respect. The god Kartick, the Apollo of Bengal, does not at all carry about him the obsolete fashions of the old Hindoo pantheon, but is down-right dandified. Young Bengal, swell very often with specs, and guard-chain, with parted hair, English boots, and tapering moustache. *Lukshmy* and *Saraswati*, the one the goddess of wealth, the other of learning, as they are formed in this part of the country, are sometimes excellent models of virgin grace and loveliness. If there was a little more expression about the face, and a little more anatomical accuracy about the limbs, Bengali gods and goddesses would not be much inferior to the Grecian works of sacred sculpture."

—A contemporary acknowledges with thanks a beautifully got up 'Report on the Microscopic Objects found in Cholera Evacuations, &c.'

—The *Indu Prakash* thinks there should be a large number of Natives in the Bombay Chamber of Commerce.

—In *Pall Mall Gazette*: "In 1870 the French army was no longer that of 1859. The peculation, jobbery, and general misuse of public duty for private interest which formed the essential base of the system of the Second Empire, had seized the army. If Haussmann and his crew made millions out of the immense Paris job, if the whole Department of Public Works, if every Government contract, every civil office, was shamelessly and openly turned into a means of robbing the public, was the army alone to remain virtuous—the army to which Louis Napoleon owed everything—the army, commanded by men who were quite as fond of wealth as the more fortunate civilian hangers-on of the Court? And when it came to be known that the Government was in the habit of receiving the money for substitutes without providing these substitutes—a thing necessarily known to every regimental officer; when those other peculations in stores, &c. commenced which were to supply the funds secretly paid over to the Emperor by the Ministry of War; when the highest places had to be held by men who were in the secret and could not be dismissed whatever they did or neglected—then the demoralization spread to the regimental officers. We are far from saying that peculation at the public expense became common among them; but contempt for their superiors, neglect of duty, and decay of discipline were the necessary consequences. If the chiefs had commanded respect, would the officers have dared, as was the rule, to drive in coaches on the march? The whole thing had become rotten; the atmosphere of corruption in which the Second Empire lived had at last taken effect upon the main prop of that Empire, the army; in the hour of trial, there was nothing but the glorious traditions of the service and the innate bravery of the soldiers to oppose the enemy, and these are not alone sufficient to keep an army in the foremost rank."

—*Deccan Herald*: "The Rev. Jas. Aitken has latterly been Educational Inspector of the Akola District, and was on a tour of inspection with one of his sons when he was taken suddenly ill. It was only on Sunday that it was thought necessary to send for a conveyance to bring him in from the districts, but before it reached him he was dead. He had been over thirty years in India, and had always enjoyed good health. His appointment as an Inspector was objected to on the ground that he had been engaged in connection with a missionary institution, and was very nearly overuled by the Home Government; but his hard and efficient working will now be much missed by the educational department."

—*Delhi Gazette*: "The Superintendent of Police at Mirzapore discovered some time in February last, that one of his head Constables, a Seikh, carried on the very profitable trade of kidnapping marriageable girls and sending them to the Punjab for disposal. This guardian of the public appears to have actually kidnapped no fewer than nine girls, one of whom (the only case unfortunately in which the parents of the girl were traced) he sold for one hundred rupees at Umballah. Almost every Punjabee has a woman of these parts as his mistress, through whose instrumentality girls are kidnapped, and under whose escort they are sent off to the Punjab, if the Punjabee himself cannot get leave to accompany. We are glad to find that all the four parties concerned in this particular case have each been sentenced to seventeen years' imprisonment.

THURSDAY, OCTOBER 13.

—A man named Phillips fell from an upper verandah of the Strangers' Home, a height of 50 feet. One account says he threw himself off. He was picked up alive, and taken to the Hospital.

—Vaccination is recommended for hooping cough.

—The break in the Red Sea Cable was mended yesterday, but another occurred almost immediately, caused, it is supposed, by the lurching of the vessel as the bight was being put overboard.

—Last Thursday evening at the Olympic Theatre, Calcutta, Mr. J. Morris had to take a part in the farce "Paddy Miles' Boy;" and dressed in the character in which he was to appear, he had just ascended the platform, and while on his way to the stage, suddenly dropped down dead, of heart disease.

—*New York Paper*: "Chang and Eng, the Siamese twins, arrived on Saturday morning in the steamer Palmyra, from Europe, whither they have been to take medical advice as to whether they can safely be severed from each other. The decision is that it will not be safe. About two days out from Liverpool Chang was stricken by a paralytic shock, depriving him of the use of his left side, and is now far from being well. Eng continues in perfect health."

FRIDAY, OCTOBER 14.

—*Times of India*: "Regarding animal vaccination, introduced from Europe last year by Dr. Blanc, and now ably carried on by Mr. Anunta Chandroba, it appears to have many advantages—not the least amongst which is that natives take to it more kindly. This is a great blessing, for daily it becomes more essential that every child in Bombay should be protected. Year by year buggalows in increasing numbers from the Gulf, from Muscat and the Arabian Coast, from Guadur and the Mekran Coast, crowd into our harbour, reeking with contagion. Some little difficulty appears to arise on the score of expense; but surely a municipality that can spend lacs in crude attempts to introduce a 'Contagious Diseases Act" can afford one thousand rupees a year to aid in staying the ravages of one of the most dire pests of nations. It appears there were 1,725 deaths from this cause alone in the island of Bombay last year."

—*Same*: "The accident on Wednesday to the Suez-Aden cable was caused by the cable having broken away from the ship after the splice had been made. The splice has again been made, and the Line was re-opened for traffic yesterday.

—Deaths last week, 315.

—Rev. Dr. G. U. Pope of Ootacamund is to be Principal of Bishop Cotton's School at Bangalore.

Bombay Gazette: "About a week ago we were informed that the French had advanced as far as Toury on the railroad from Orleans to Paris. The movement was made in force sufficient to drive the German outpost at Toury back upon its supports at Etampes. This led, we are told, to a corresponding retrograde movement of the Germans at Pithiviers on the road to Fontainebleau. Either the Germans were too quick in collecting a strong force, or the Franch thought it imprudent to push their slight success, for they fell back from Toury, and took post at Arthenay, some miles to the south. Arthenay is the point of junction where the cross road from the Chartres falls into the high way to Paris. The French seem to have sent out detachments right and left, for Pithiviers was occupied, and the German cavalry at Ablis were attacked. But the success of this 'point' was short-lived. The Germans, strongly reinforced, came down on Arthenay, and although the French brigade there was increased by five regiments, the French were driven out of Arthenay with a loss of a thousand prisoners and half a battery. We were told that the forest, into which they retreated, would be defended; but so little was it defended, that on the day following the combat at Arthenay, German shells were bursting in the faubourg of Orleans itself. As this took place on the 11th, and as the Germans occupied the city on the 12th, we may fairly infer that the French retreated over the Loire during the night, and took up quarters on the left bank. Geneaal Delamotte was thereupon dismissed, and General d' Aurelles de Paladines, a name, if we remember rightly, heard in the Crimea, was appointed to the arduous post of commanding that army. Thus an attempt to interrupt the siege of Paris failed."

MORMONISM.

BY THE REV. R. M. HATFIELD.

It is not yet fifty years since an ignorant, profane, and licentious charlatan persuaded a handful of ignorant people to receive the Book of Mormon as a divinely-inspired revelation. To-day there is in the Territory of Utah a population of one hundred thousand souls, nine-tenths of whom glory in being called "Mormons," or "Latter Day Saints." In all the history of religious imposture there is hardly a more wonderful chapter than the one that records the rise and progress of this strange sect. A recent favourable opportunity for studying the spirit and workings of Mormonism has helped me to a better understanding than I ever before had of its position and prospects. It is not easy for a Gentile to get an inside and accurate view of Mormonism, even at Salt Lake City. There are several of its features, however, that can hardly be hid from a careful observer. Nothing surprised me more on my visit to the place than

THE PECUNIARY CONDITION OF THE PEOPLE.

Relying upon the rose-coloured reports of certain tourists, one is ready to conclude that there is little or no poverty among the Mormons, and that Utah is a second Canaan, flowing with milk and honey. As a matter of fact, the Mormons are generally poor, and, so far as I can judge, likely to remain so. Salt Lake City is a comfortable town, with wide streets and an abundance of shade-trees; but is, on the whole, a cheap and inferior place, when compared with many American towns of hardly half its age. There is something picturesque in the streams of water that flow through its principal streets; but when I was there these mountain-streams were soily and barely fit for domestic purposes. There are wealthy and prosperous persons among its inhabitants, but many of the people are barely able to live from hand to mouth. The boast of the Mormons, that they provide for all their helpless poor and support them in comfort, is made in utter disregard of the truth. Numbers of these Mormons, were kept from suffering, if not from actual starvation, during the past winter, by the liberality of the Episcopal Church in Salt Lake City. The Mormon population in Utah is in no such condition of thrift and prosperity as are the American citizens who are settled in Iowa, Kansas, or Nebraska. Many of them are in debt for their transportation to the territory and for their little farms, and all are harassed by the incessant demands of the tithe collector. Financially, Mormonism seems to have been a grand success to Brigham Young, and a few other church dignitaries, but a dismal failure to the people generally.

THE INTELLECTUAL INFERIORITY OF THE MASSES OF PEOPLE IS UNMISTAKABLY APPARENT.

This is noticeably true of the women. There are exceptions, of course ; but I never remember to have seen such a sea of vacant, stolid faces as I looked into in the Tabernacle at Salt Lake City, on a Sunday afternoon in May, 1870. That view first enabled me to understand how it was that the women of Utah *submitted* to polygamy. The most of them looked as if they might consent to be the fifth or tenth part of a wife ; for it would require five or ten of them to make an average American woman. These people are to be pitied rather than blamed for their ignorance ; for they are generally an inferior class of foreigners, who have had few opportunities for acquiring an education. But there is no excuse, other than their proverty, for the ignorance in which their children are allowed to grow up. The Mormons boast of their excellent school system ; but, so far as I could learn, they have not a single free school in all the Territory of Utah. They allow their meeting-houses to be used for school purposes ; but the teachers who occupy them must rely upon their tuition fees for support, and, as this is meagre and uncertain, the schools are of the poorest kind and frequently suspended. The masses of the people are not only ignorant and poor, but they are

THE VICTIMS OF A CRUEL AND GRINDING OPPRESSION.

It would be hard to find a tribe of savages in the interior of Africa who are more completely subject to despotic power than the Mormons of Utah. Brigham Young, aided by his satellites, rules them with a rod of iron. The tame submission of tens of thousands of people to the tyranny that grinds them to the dust is one of the strangest facts in the history of our race. The despot who lords it over them claims for himself absolute infallibility, and they do not question his authority. When a man becomes a Mormon, a tenth part of his property goes into the treasury of the church ; or, in other words, into the pockets of Brigham Young. Afterwards a tenth of all he earns or makes is swallowed by the same relentless maw. And the thousands and millions of dollars that are swept into the coffers of Brigham Young he uses according to his own pleasure, and renders an account to nobody. Nor is it merely in tithes and offerings that the people of Utah are oppressed. When a man, for any reason, becomes obnoxious to Brigham Young, it is the easiest thing in the world *to order* him on a "mission" for a few years, and for that length of time he is well out of the way. If a man's business is to be broken up, or turned into the hands of the friends of Brigham Young, or if his wife is to be tampered with, he can be put at a convenient distance by sending him on a mission to Wales, or Sweden, or the Sandwich Islands. I have in my possession facts with regard to the manner in which this power is exercised that would be incredible, only that they are supported by irresistible evidence. A refusal to submit to these arbitrary orders leads to expulsion from the church ; and that is followed by social ostracism and by incessant annoyances and persecutions. The expelled member is denounced as a "damned apostate"; and the faithful are forbidden to give him employment, to patronise him in business, or in any way extend to him aid and comfort. But this is not all, nor the worst. Brigham Young, and those who get their inspiration from him, have for years preached the doctrine of *blood atonement*. As stated by Young himself, in a sermon preached in the Tabernacle, this is briefly the doctrine of the Saints on this subject: —"There are sins which men commit for which they cannot receive forgiveness in this world or in that which is to come ; and, if they had their eyes open to see their condition, they would be perfectly willing to have their blood spilled upon the ground, that the smoke might ascend to Heaven as an offering for their sins. I know, when you hear my brethren telling about cutting people off from the earth, that you consider it strong doctrine. It is to save them, not to destroy them. I will say further . I have had men come to me and offer their lives to atone for their sins. There are sins that cannot be atoned for by an offering upon the altar, as in ancient days ; and there are sins that the blood of a lamb, or a calf, or of turtle-doves cannot remit, but they must be atoned for by the blood of the man. This is the reason men talk to you as they do from this stand."

THE TWO "MUSTS."*.

In our Lord's discourse with Nicodemus, He twice makes use of the word "*must*"—a word of immense depth and moral power in both cases. Let us ponder it for a few moments ; for, though but a word of one syllable, it contains a volume of most precious evangelical truth, in whichever light we view it.

I. And, first, then we read, "Marvel not that I said unto thee, Ye must be born again." Here we have the total setting aside of man, in his very best estate. The "must" of the third of John, like the flaming sword of the third of Genesis, "turns every way to keep the way of the tree of life." If I must be born again—if I must have a new life—a new nature, then it matters not, in the smallest degree, what I am or what I have; I am shut out. Man, as born of a woman, enters this world with the image of his fallen parent stamped upon him. Man, as he came from the hand of his Creator, was made in the "image of God." Man, as he issues from the womb of his mother, wears the image and likeness of a fallen creature. Hence the force of our Lord's expression, "Ye *must* be born again." It is not said, "Ye must mend, ye must try and be better, ye must alter your mode of living, ye must turn over a new leaf." Had it been thus, Nicodemus would never have asked, "How can these things be?" A man of the Pharisees would have understood any or all of these things. A change of conduct, a change of character, any moral reform, any self-improvement, is perfectly intelligible to the Pharisee of every age ; but to be told, "Ye *must* be born again," can only be understood by one who has reached the end of himself and his doings, who has been brought to see that in him, that is, in his flesh, dwelleth no good thing, who sees himself as a thorough bankrupt—a bankrupt without a certificate, who can never again set up on his own account. He must get a new life to which the deed of bankruptcy can not apply ; and he must trade on the wealth of another, on which the creditors have no possible claim.

There is immense power in this little word "*must*." It bears upon all alike. It speaks to the drunkard, and says, "You *must* be born again." It addresses the most rigid teetotaller, and says, "You *must* be born again." It speaks to every class, to every condition, to every grade and shade of character, to man in every rank and clime, to every creed and every denomination, in its own clear emphatic, sweeping style, and says, "You *must* be born again." It bears down with far more weight upon the conscience than any appeal that could be made on the ground of moral conduct. It does not interfere, in the least, with the question of moral reform in any one of its many phases. It allows as broad a margin as any philanthropists or moral reformers may desire. It does not disturb the various distinctions which society, public opinion, law, or equity has established. It leaves all these things perfectly untouched, but it raises its clear and commanding voice above them all, and says to the sinner —to man as born of a woman—to the worst and to the best of men, "You *must* be born again." It demands not reformation, but regeneration—not amendment but atonement.

II. What, then, it may be asked, are we to do ? Whither are we to turn, ? How are we to get this new life ? Our Lord's second "must" furnishes the reply. "As Moses lifted up the serpent in the wilderness, even so *must* the Son of Man be lifted up ; that whosoever believeth in Him should not perish, but have eternal life." This makes all plain. A second Man had entered the scene. There are two *men* and two *musts*. As to the first man, he must be born again ; and as to the second man, he must be lifted up. In a word, the cross is the grand solution of the difficulty, the divine answer to the "How"? Am I completely struck down with the first "must"? Am I overwhelmed by the insuperable difficulty which it proposes to me ? Am I on the very verge of despair as I contemplate the apparent impossibility of what, nevertheless, *must* be ? Oh ! then with what power does the second "must" fall on my heart. "The Son of Man must be lifted up." Why must He ? Because I must have new life, and the life is in the Son; but it could only be mine through His death. The death of the Second Man is the only ground of life to the first—life to *me*. One look at Christ, as lifted up for me, is life eternal. The moment this look is given the new birth takes place. The soul that simply believes on the Son of God, as dead and risen, is "born of water and of the Spirit;" he *hath* everlasting life—he *is* passed from death unto life, from the first man to the Second—from guilt to righteousness, from condemnation to favor, from darkness to light, from Satan to God. May God the Spirit unfold to the reader's heart the beauty and power, the depth, comprehensiveness, and moral glory of "the two musts"!

* The substance of an address delivered in the Circus, Glasgow.

HIMSELF*

A WORD TO BELIEVERS.

(*By W. T. Turpin, M. A.*)

I have been greatly delighted of late in contemplating the blessedness of being engrossed with Jesus ; and *one* effect that the many questions, strifes about words, vain janglings and contentions which beset one on every side, have had, is to drive me closer to *Himself*. I desire to recal the scattered and bewildered minds of saints from everything else, and to present before them an object that is worthy—oh, how worthy !—of their entire, constant, continued attention, adoration, and praise. The Lord help me to write what He has taught me "*concerning Himself* !"

It is exceedingly blessed to observe the prominence which that one word "himself" has all through the Word. If the Holy Ghost would direct the thoughts to the cross, that great judgment of sin, the scene of that complete payment of *all* our debt, Calvary, the place of life though the place of a skull, it is by presenting "himself," and hence it is in 1 Peter ii. 24, "Who his own self bare our sins in his own body on the tree, .. by whose stripes ye were healed." Beloved, the centre of it all is Jesus—it is "*His own self*"—*His own body*"—it is "*His stripes !*" Oh, blessed particularity and speciality ! How sweet to the heart it is ! The same thing is to be observed in Isaiah liii , where it is all "*Him*," "*He*," "*His*," —the Holy Ghost would fix the undivided, undistracted gaze of my soul on "*Jesus Himself*" as my perfect sacrifice !

Again : he has finished the work, He has endured the cross, and sin—that mighty barrier standing in the road of the sinner's return to God, is taken out of the way ; the mountains of my guilt, yea, "the tops of the highest mountains" of mine iniquities, having been "covered" by "the blood of Jesus," the Saviour rises from the dead. The grave could not detain Him. He rises. He bursts the bonds of death, for it was "not possible that he should be holden of it." He presents Himself to His disciples, who, with blighted hopes and scattered prospects, are terrified and affrighted. All their hopes had been laid in the grave of Jesus, never again, as they thought, to rise. Consequently, when He appears, He causes fear and affright among them. And how does He re-assure their hearts ? What is the plan He adopts to restore their confidence and peace ? He presents Himself, saying, (Luke xxiv. 49,) "Behold my hands and my feet, that it is I myself." Then, (ver. 40,) "He showed unto them his hands and his feet ;" mark, beloved, "His hands, his feet." Still it is, "Himself ;" it is not even a clear announcement of the proofs of what He was ; it is not a recalling to their minds that He had taught them these things. No, beloved, precious as this would have been from His lips, there was something yet more touching, more melting, more convincing, and that was—presenting Himself—"Behold my hands and my feet, that it is I myself." How blessed is all this !

But there is a step even further in this blessedness, for we find the Gospel by John ends, leaving the disciples and Jesus *together*, leaving them with Himself. In the 21st of John, Peter is restored, and then, when fully restored and reinstated in office, the blessed Master says, (ver. 19,) "Follow me." John, we are told, was seen by Peter "following." Well, when Peter inquires of the Lord about John, the reply was, "What is that to thee ? follow *thou* me." Here we see again the blessed Lord would have the mind engrossed with Himself.

And now that He has come and gone away, and that we His poor weak ones, are left in a world that disowns and rejects Him, what has He left us to *cheer* our hearts, to *occupy* our souls, to feed our hopes ? "Himself. "If I go and prepare a place for you, I will come again, and receive you unto *myself* ; that where I am, there ye may be also." (John xiv. 3;) and so in kindred words of comfort does the Holy Ghost console the Thessalonian saints in their sorrow ; "For the Lord himself shall descend from heaven with a shout ; ... then we which are alive and remain shall be caught up together with them, to meet the Lord in the air."....If our *past* be Himself, if our *present* be Himself, our future is also Himself, and "so shall we ever be with the Lord."

Oh, the exceeding preciousness of all this ! It is truly "Jesus only ;" and well may we sing—

"The bride eyes not her garment,
But her dear Bridegroom's face.
I will not gaze at glory,
But on my King of grace;
Not on the crown He giveth,
But on His pierced hand.
The Lamb is all the glory
Of Immanuel's land."

Beloved, may the Lord deliver us from every object that would seek to intrude itself into the place He Himself ought to have in our hearts ! The devil is not wanting in skill and stratagem to draw the minds and affections of the saints to various points which are indeed connected with Jesus, but which are not "Himself," and to make these, (right and proper in their place,) the *all-absorbing* subjects for the mind; and when he succeeds,

* A friend has asked us to give this a place among our Selections.

what is the result? A manifest chill among the dear saints of God, a coldness which must ever be the consequence of having *any* object but Jesus next the heart. May the dear Lord Jesus Himself give us all the grace to abide in that happy place, of which we sometimes sing—

"Oh, that I may, like favour'd John,
Recline my wearied head upon
The dear Redeemer's breast:
From care, and sin, and sorrow free,
Give me, O Lord, to find in Thee
My everasting rest.

SANCTIFICATION.

(From the Christian.)

It is a token of progress that this subject—by whatever name it is called—is so often referred to and described in *The Christian*: and, indeed, there is a need, for it is a subject of increasing inquiry and thought among many people, and there are many more requiring instruction who as yet do not know what they want.

In the last ten or fifteen years it has pleased the Lord to convert many thousands of souls; and though I am not one who thinks "the revival is over," yet I must acknowledge there is now comparatively a time of lull. There are not so many conversions, nor is there so much excitement as there was; but undoubtedly there are a greater number of meetings now, and more speakers, and more attentive and intelligent hearers, and a clearer, fuller, and sounder gospel than used to be preached before. It may be the present is intended to be a *sowing-time* for a future and yet greater revival. Other men laboured, and we entered into their labours, and now we labour that we or others may reap more abundantly The Lord grant it may be so!

This time of lull also may be intended for, and may be well and very profitably employed in, advancing believers to a higher view and a deeper sense of their own salvation than they received, or could receive, at their conversion. We may be sure the grapes of Eshcol are not so permanently satisfying as the fruitful valley where they grow, and that the wilderness state is not so full and restful as the land for which the people were brought out of Egypt. God's people cannot rest in *gifts, however rich and good, because they have been called in the purpose of God—to enjoy the Giver himself.*

No wonder, then, if God has a second and a greater blessing to bestow, that his children are restless without it. Whether they know of it or not, they must and do feel a need of something; there is an aching void within them which nothing else can fill. Hence it is that so many get weary and listless in prayer and devotion after their conversion, and fall back; and, in their discontented or dissatisfied state, become open to many temptations, and too often fall under them, and get into captivity to the world, or the flesh, or the devil, and then try to justify themselves by denying, or ignoring, or slighting, the gift of forgiveness of sins.

Others, again, who dread this lamentable falling away, make a plunge in the opposite direction, and make strong Galatian efforts to sanctify themselves by prayer and ordinances, flattering themselves that they have found something more complete and satisfying than the way of simple faith in Jesus only. They fall into legal bondage, and put a yoke upon themselves which God has not laid; and thus all their lifetime they go sighing and labouring instead of entering into rest, and serving the Lord with a glad, free heart.

Others, again, take to reading the Word, and thus get to know and understand the deeper things of God in the way of light rather than in the way of experience; teaching themselves rather than learning from the Holy Spirit's teaching; guiding themselves, instead of submitting themselves to be led by a living Guide.

All these three kinds hinder themselves by their efforts. It is an instinct of our fallen nature to make every effort to deliver ourselves, but it is the teaching of grace that we should cease from our own work, and yield ourselves to be saved and delivered by Him whom the Lord has sent for this especial purpose. This is the first lesson every true child of God is taught. He knows it from the Word, and from his own experience, that all his efforts to save himself from the punishment of sin are utterly futile. He was saved only when he looked at the finished work of Christ; when he gave up struggling and labouring, and surrendered himself as a helpless sinner, then he was saved by the Lord himself. One would think a lesson so dearly bought and so deeply impressed would abide; that the believer would evermore remember that it is listens to us but God, the Searcher of all hearts. "O not by work, or power, or might, but by the Spirit of the Lord alone, that we can get the victory. But somehow, the old nature does crop up, even in the regenerate. Even spiritual men are found labouring to deliver themselves in one way or another from the *power of sin*! and sometimes they are found to be contending as vigorously for the legal yoke—or, as they call it, liberty to work for themselves—as once they did for salvation by works!

Like the Sadducees, some of them take up notions broad and free; or some, like the Pharisees, strict sacramental or traditional bonds; or some, like the Scribes, exult in accuracy, puffed up with head-knowledge of the Word in all its critical niceties of distinctions and differences! Anything, in short, but the simple and true act of faith, which even the weak and unlearned may exercise—leaving all to *follow* Him who first bid them *come* to Him. Oh that, instead of taking up theories, or working at sanctification, or learning about it, people would just simply *ask the Lord*, and leave themselves in his hands. He would teach them *by experience*, and then they would know that rest, as well as pardon, is by faith," We that believe do enter into rest."

Sanctification is by faith, exactly in the same way as justification; the only difference between them is, that justification is complete as much at the first moment, as it ever will be to all eternity; and sanctification is progressive, but though progressive, it has a *beginning* of its own—it is not a continuation of justification.

Newton, of Olney, felt his need of something, but knew not what; and instead of asking others, or trying to discover it for himself, he says—

"I asked the Lord that I might grow
In faith and love and every grace;
Might more of his salvation know,
And seek more earnestly his face."

He retained, however, his own thoughts about it, for he hoped that in some favoured hour, God would at once subdue his sins, and give him rest; but instead of this, the Lord made him feel the hidden evils of his heart, and let the powers of hell assault his soul. "Lord why is this?" he trembling cried; "wilt thou pursue thy worm to death?" The Lord replied that it was in this way He answered prayer for grace and faith! He employed inward trials and searchings of heart, from self and pride to set him free, breaking up all plans of earthly joy, and all schemes of self-advancement that he might seek his all in the Lord himself only.

This simple and common experience strikes at once upon the secret! Sancification is God's work, and not ours; and it is only as we go back in ourselves that God can go forward—only as we decrease that He can increase. Therefore, not by working or learning can we know what is holiness, but by self-abandonment and by entire submission of ourselves to Him, who can do for us abundantly more than we can ask or think.

This is within the reach of all, and manifestly the privilege and duty of all, to cast ourselves wholly on the Lord himself. Our sanctification is his will, and He can accomplish it.

W. HASLAM.

Buckenham Rectory, Norwich.

THE DYING MONK.

A narrow cell, the only furniture of which is a rough table, on which are placed a crucifix and a human skull, on the brow of which is written, "*Dust thou art, and to dust thou shalt return;*" over the crucifix a picture of the Madonna, with the inscription, "*Let us therefore come boldly to the throne of grace;*" a few books on divinity and ecclesiastical history; a bedstead in the form of a coffin, and within it a straw *paillasse*, on which lies a young monk, in the last stage of consumption—such is the picture presented to you.

The dying man was possessed of a noble intellect, naturally kind, frank, and straightforward, of gentle manners, of superior education, and to the last simple as a little child. Blameless in life, according to the standard of the convent, zealous as Paul, rigid in the practice of all austerities and penances, he was held up to the young clergy as a model of holiness. The people confided in him, and the learned divines saw in Father Egidio the promise of an eloquent propagator of their faith. He was but twenty-two years of age, but his last hour was rapidly approaching.

At noon of June 20th, 1846, the monk appointed by the superior of the convent to attend on the sick, called out hastily at the door of my cell, "Father Egidio is dying! Make haste; please, reverend father you are just in time to give him the holy absolution."

I ran hastily into the cell of my young fellow-monk. I was not his confessor, and was surprised to learn that he wished for me. So soon as he saw me, he said eagerly, "Please shut the door." I did so. He asked if all was secured. I replied, "Yes, my brother, fear not; no one

dear Father Ferrero! my only friend on earth," he exclaimed, "not for me are such precautions. I have nothing now to fear from man; but I feel anxious for your security. Oh! tell me again of that sweet comfort, that peace with God, of which you spoke three days ago, when I asked you why you read the Bible so often. Tell me frankly, before God, are we saved by our own works, or by grace only? Have all my prayers, fastings, and penances been rather self-destructive than a meritorious sacrifice? Oh! I see that all my boasted works on the balance of the sanctuary weigh less than nothing. There is no salvation there. Unless grace take the place of His terrible justice, I am damned. Oh! help me, Father Ferrero. I fear His holy countenance. 'If Thou, Lord, shouldest mark iniquities, who shall stand?'"

"No one, my dear Egidio," I replied. "But let me read the Psalm from which you quote. There is forgiveness with God; there is mercy with the Lord, and with Him is plenteous redemption."

"Yes, yes," he exclaimed, "I want God's mercy, God's forgiveness." Then, looking at the crucifix, he continued. "That blood, the blood of Jesus, of which you told me—speak, Ferrero, speak again."

He would have said more, but exhaustion closed his faltering lips. Yet, with his eyes fixed on mine, he waited anxiously for a word of peace. "'By grace ye are saved,' I said, 'through faith'—faith in what Jesus has done for sinners on the cross. Oh! how have we been deceived, foolishly trusting in our works, when God has said, 'By the works of the law shall no flesh be justified.' But hearken, 'Being justified by faith, we have peace with God through our Lord Jesus Christ.' It is not written that our fasting or prayers, our abstinence, penance, or rites and sacraments, can save us from wrath or cleanse us from our sins. No, no—most solemnly, no? Only the precious blood of Jesus Christ cleanseth from all sin. My dear Egidio, you are convinced that you are a sinner; then be convinced that what this book says is true indeed. Only believe God's word. Believe in the Lord Jesus Christ; rest in the value of Christ's perfect sacrifice, in that precious blood, to which God is no stranger, and in a few moments more you will be with Christ in paradise."

As the thirsty one drinks from the spring suddenly discovered in the desert, so my most beloved fellow-monk drank joyfully of the living water. Though now speechless, yet strong in apprehension, he gave me one glance from his dark, intelligent eye, so sweet and smiling, that it told me more than words could have done.

At this moment there was a knock at the door. I opened, and the superior, accompanied by the physician entered. Seeing the sweat of death upon the patient, the superior at once hastened to summon the monks to the bed of their agonized fellow to pray according to the ritual. The superior asked me whether I had confessed him. I answered, No. Then, supposing that the sudden agony prevented confession, he gave him the papal absolution, and sprinkled him with holy water. Father Egidio meanwhile, with his cold fingers clasping the Bible, which lay on his knees, shook his head. And so, when *extreme unction* was administered to him, he seemed to protest against the ceremony, with hands and eyes manifesting that he had no fellowship in it. At last, collecting all his strength, he cried out with distinct voice, his countenance meanwhile beaming with heavenly peace, "*Bone Jesu! vulnera tua merita mea. Si, si, mea, Jesu!*"—("Precious Jesus! Thy wounds are my merits. Yes, yes, mine, O Jesus!") And with arms across each other, and eyes uplifted to heaven, he forthwith fell asleep. Such was the dying confession of Father Egidio.

The action and utterance of his dying moments were attributed to delirium, and a circular was sent to the other convents announcing his death, and commending his holy life. A few days after, I was sent to another convent, and was placed under the vigilance of a very rigid superior. There for six long and painful years I remained, as Nicodemus, knowing Christ, and even knowing by faith the value of His precious blood, but was yet too cowardly to confess Him openly.

Dear reader, Father Egidio was a martyr of penances and austerities. Before men he was spotless as an angel, But all his religion gave no rest to his soul, no peace, no power. At last he found all that he had done to gain the favor of God—all his own righteousness—to be as filthy rags; and then he found pardon, peace, eternal life, by faith in the precious blood of Christ. In what are you trusting?—*The Witness.*

TELEGRAPHIC NEWS.

London, October, 3rd.—The Bombay Mail of the 7th was delivered in London to-day.

6th.—After Tuesday's fighting the Germans were victorious and occupied Epernon.—The Francs Tireurs have repulsed a Prussian detachment in the forest of Fontainebleau.—The Prussian headquarters are being removed from Ferries to Versailles. There are rumours that intrigues are being carried on with a view to annex Nice to Italy. The Governor of Odessa has denied

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the concentration of Russian troops is Bessarabia. —The preparation for attacking the fortifications and for the bombardment of Paris are completed. The siege guns and mortars are in position. Fighting occurred yesterday at Toury on the Orleans railway, when the French claim to have compelled 400 cavalry and 200 infantry to retreat, hastily towards Paris.—The Manifesto of the ex-Emperor Napoleon is considered apocryphal.

7th.—The Prussians have evacuated Epernon and retired from the neighbourhood of Toury to Etampes.—1,500 Prussians occupy Rambouillet.—Furious cannonading took place on Wednesday between the Prussian batteries and Fort Eloy, a northerly outwork of Metz.—Belgian troops are proceeding to the frontier, owing to the siege of Mezieres and Rocroy.—M. Thiers is about to visit Florence.—The Prussians have occupied Parcy and Vernon, in the department of Eure, after a vigorous resistance from an inferior force. —Advices from Orleans, dated the 6th inst., state that in consequence of the Prussian defeat at Toury, the Prussians have hastily evacuated Pithivieres.

8th.—The Government at Tours have received encouraging intelligence from the Departments relative to the increasing energy of the population in the organization of armies.—Stringent measures are being adopted to enforce discipline.—The Prussians appear to be threatening Normandy. All the cattle are being driven into the Interior. —A letter from Elais Bizoin to the electors says, that France will shortly have two large armies available to relieve Paris.—Correspondence from Paris dated the 2nd inst., states that the attitude of the population is calm, and that the Gardes Mobile are becoming excellent soldiers.—Provisions have risen considerably.—The Prussians are bombarding Neuf Brisack.—The Germans before Paris are forming Corps to prevent any considerable French force taking the field.—Official intelligence dated Corny 8th instant states, that yesterday Bazaine vigorously attacked the Kummer division and the 10th corps. The fighting lasted until night. The French were everywhere repulsed with great loss. The Imperial guards were engaged. The German losses were 630.

9th.—The situation at Paris remains unchanged The French have occupied Pithivieres. The German Vanguard has entered Dreux. The Prussians have attacked St. Quentin but encountered a determined resistance and retreated.—The Baden troops routed a large body of Franc Tireurs and regulars, near Remy in the department of Vosges, on Thursday, and took 60 officers and 600 men prisoners.—Active preparations are being made to defend Lyons and Besançon.—The Papal Zouaves under Charette have arrived at Tours.—Garibaldi has arrived at Tours and has been warmly received by M. M. Cremiex and Glais Bizoin and the Franc Tireurs.—Gambetta has been invested with full powers to organise undying resistance.—M. Gambetta has escaped in a balloon from Paris taking with him a decree postponing the election.—The Germans threaten to impose contributions of 1,000,000, francs on any department where they find armed bands.—German accounts estimate the French loss in the sortie made from Metz on Friday at 2,500 men.

10th.—M Gambetta has addressed a Proclamation to the departments detailing the extensive preparations that have been made for defending Paris, and the patriotism of the population, and eloquently appealing to the departments to shake off their torpor and rise *en masse* and inaugurate a national war.—The elections have been postponed indefinitely because it is impossible to hold them in 23 of the departments. —The Bombay Mail of the 14th ult., was delivered in London to-day.

11th.—A squadron of German Hussars having been suddenly attacked at night through the treachery of the inhabitants of Ablis, the Prussians burned the village as a punishment.—A Prussian circular prognosticates terrible consequences from famine in Paris. The country for miles round being destitute of provisions.—Garibaldi has been appointed commander of all the volunteers in France.—The commandant of the 15th French army telegraphs from Orleans under date of the 10th as follows :—"To-day Orthenam, where a brigade and several companies of Chasseurs were encamped, was attacked and occupied by the Germans. A reinforcement of five requests (? five regiments) and a battery of artillery were sent immediately, but after five hours' fighting they were driven back to a forest, which they will defend. The German forces were superior, especially in artillery."

12th.—The Prussian accounts of the fighting at Orthenay state that the French retreated in a disorderly state towards Orleans, losing 1,000 prisoners and three guns.—Large French reinforcements have been sent to Orleans.—Advices from Orleans dated the 11th (yesterday) afternoon state that fighting was then proceeding in the outskirts of the city and shells falling in the faubourg.—Indecisive fighting took place on the 10th at Dreux.—The Prussians are declared to be burning numerous hamlets in that neighbourhood.—The Prussians are vigorously besieging Thionville.—A heavy cannonade took place at Metz all Sunday. —The whole Russian Press express peaceful sentiments.—The King of Italy has decreed the Roman Provinces an integral part of the Kingdom of Italy.—The independance and inviolability of the Pope is to be maintained.

13th.—The Prussians have occupied Orleans. The French are encamped on the left bank of the Loire.—General Delamotte has been dismissed and replaced by General D'Aurelles de Paladines. —Garibaldi has gone to the seat of war. It is believed to the department of Vosges.—It is officially announced that the attack on Paris will commence on several outlying forts. The bombardment of the city will only follow afterwards. —Much sickness and rinderpest exist around Metz. The French fleet has suddenly returned to the mouth of the Elbe.

PASSENGERS SAILED.

Per *Baroda, 9th* :

For Southampton.—Mrs Trotter and two children, Miss Knott, Mr. Crawford, Major Ellis, Ensign E. Tufnell, Mrs. Young, Mrs. Sowerby, Mr. J. O' Leary, Mr. Anderson and Mr. Clutterbuck.

For Marseilles.—Mr. Eumma Vallal.

For Gibraltar.—Dr. E. Cunaha.

For Suez.—Mr. J. P. Schneider, Mr. Tweedie, Major Ripley, Mr. James Cull, Lieutenant-Colonel Steward, and Mr. E. Frank.

For Aden—Lieutenant Chard.

PASSENGERS ARRIVED.

Per *Hindostan Oct. 8th* :

From Southampton.—General Stammers, Colonel Impey, Colonel J. J. Batten, Major and Mrs. Stevens, Captain and Mrs. Baker, Rev. Mr. and Mrs. Polehampton, Rev. W. Bailey, Mr. and Mrs. Mackenzie, Mrs. Lynch and European female servant, Mrs. Ward and child, Miss Carr, Mrs. Lamb, child, infant, and native female servant, Mrs. Kelso and infant, Mr. and Mrs. Viccajee, Mrs. Wallace, Mrs. Atkins, Mrs. Sarah Hill, Mrs. Judge, Mrs. Smith. Mr. F. Carr, Mrs. Carr and infant, Miss Fairhead, Messrs. Ravenscroft, Birkham, West, Early, H. E. Victor, Skelly, Goatling, J. D Pigot, Firth, R. S. Highly, Syed Ahmed and son.

From Marseilles.—Major Scott.

From Suez.—Rev. R. G. Wilder, Mrs. Wilder, two children and native man servant, Mr. and Mrs. Upton, Mr. John Nett, and Mr. A, Preston.

From Aden.—Mahomed Jahar and friend.

DOMESTIC OCCURRENCES.

BIRTH.

MARTYR—October 7th, Secunderabad, Deccan, the wife of Lt-Colonel Martyr, 5th Regiment, M. N. I., of a son.

MARRIAGES.

KEMP—HILL—Oct. 10th, at St. Thomas's Cathedral, Frederick Kemp, of Decksal, to Sarah Hill, second daughter of John Hill, Esq., Tadcaster, Yorkshire.

PHILIPPS—CONNELLY.—On 10th October, in the Fort Chapel, by the Rev. C. Cooke, S. J., Julius C. Philipps, to Harriette A. Connelly.

WATSON—MERCER—Oct. 4th, at the Byculla Church, Bombay, by the Rev. C. Reynell, Joshua Rowley Watson, 17th Bombay Native Infantry, to Elizabeth Brunton, second daughter of George Mercer, Esq., of St. Leonard s, Upper Drae, Kent.

DEATHS.

AITKEN - October 3rd, at Nandoora, West Berar, of malarious fever, the Rev. James Aitken.

FISHER—Oct. 9th, at Khundwah, of dysentery, the infant son of Alfred F. J. Fisher, Esq., C. E., aged 7 months.

JACOB—Oct. 8th. at Nagpore, Percy Cecil, son of Captain H. B. Jacob, Bombay Staff Corps, aged 18 months and 19 days.

MAITLAND—Oct. 3rd, at Jhansee, Pelham Maitland, Esq., Assistant Engineer D. P. W., aged 28 years.

Advertisements.

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